Purpose *of* Life

By:

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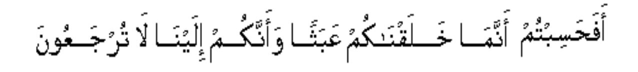
IN THE NAME OF ALLAH, THE MOST BENEFICENT AND MERCIFUL

THINK ABOUT IT

If you observe and think about different kinds of things around you, you will eventually come across the reality that Allah Ta'aala has created every thing with a purpose. He is exalted from having committed any unnecessary action. Each and every creation such as sky, earth, sun, moons and stars are beneficial to this universe. Life depends on water and oxygen. Soil that has the potential to give rise to beautiful gardens and flowers is also capable of diminishing huge constructions and civilizations. Iron has the potential for eternity. Human nations use it to defend themselves. No real war or striving in the path of Allah has ever been done without using iron. Plants, trees and herb serve in satisfying hunger for humans and other animal species. Animals are used for riding and eating their meat. In fact Allah Ta'aala has put benefits in each and every creation and there lies a definite purpose behind each and every creation. Nothing has been created extra or unnecessary. Even a purpose lies behind the creation of a scorpion sting and the snake poison.

After it has been recognized that all kinds of things in this universe have been created with a definite purpose and are beneficial, it becomes necessary and important to ponder upon the fact that what is the purpose of a human life? The universe in which each and every thing, whether a tiny particle or the sun, has been created with wisdom and for a purpose, how is it possible that the creation of this great human being was done without any purpose? How is it possible that the human being who was bestowed with the honorable designation of Khilafah[1] and with the trust that skies, earth and mountains were unable to bear[2] was created without any purpose? Therefore, it is imperative to ponder about what purpose lied behind the creation of a human being?

Allah the exalted says in the Holy Qur'an:



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[1] A kind of deputyship that each and every human was bestowed with, that gives him the responsibility to lead his life according to the rules, instructions and principles ordained by Allah Ta'aala through his messenger.

[2] this refers to Soora-e-Ahzab, verse 72 where Allah Ta'aala says:" Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool.

Translation: *Did you think that we have created you without a purpose and you would not return towards me.*[3]

In another place, our attention has been drawn to this reality by the following verse:

أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى

Translation: *Does man think that he will be left uncontrolled (without purpose)?*[4]

These verses clearly deny that a human was created without a purpose and he would not be reckoned for his deeds. Of course there definitely lies a purpose behind a human creation. In fact a human cannot estimate his real value and importance until he finds out what the purpose of his life is. It is a general law that value of each and every thing is determined on the basis of the purpose it had been created for. A thing is valuable and precious if and only if it fulfills the purpose it had been created for. For example, a person buys a buffalo and takes care of her for the purpose of getting milk. This means that life of that buffalo will be important and thus precious to that person as long as it continues to give milk. Whenever it stops giving milk, its purpose for being taken care of would no longer exist and thus it would be handed over to the butcher. So the real value of things is determined by the fact whether the purpose of their existence has been fulfilled or not. If a person wants to warm up water, he may tear off pages of a scholarly book one by one and let them burn below a pot containing water. Of course he will get the water warmed up but the purpose for which the book was written would be in vain.

SURVIVAL OF THE FITTEST

Same is the case with the human, that is, if he leads his life according to its purpose, he will justify his survival in this world. If he ignores the purpose on the other hand, his life would be useless and deeds would have no weight. This is a law of nature that any such person or nation is given surety of survival who leads its life according to the purpose. On the other hand if a person or a nation ignores the purpose of its life or stays away from it, there is nothing to save it from destruction. The law and concept of SURVIVAL OF THE FITTEST justifies itself on the scales of both Shariah[5] and wisdom. Allah Ta'aala says in the holy Qur'an

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[3] Part 18, Soorah Mu'minoon, Verse 115.

[4] Part 29, Soorah Qiyamah, Verse 36

[5] The laws prescribed in Qur'an and Hadeeth.

فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ

Translation: *For the scum (that mounts up to the surface of water as well as to the surface of different metals during the process of melting) disappears like froth cast out; while that which is for the good of mankind remains on the earth. Thus do Allah set forth parables.*[6]

What is the purpose of our life? Do we know this fact? If we do know this fact and lead our life according to that purpose and strive day and night to achieve it, then we have the real right to live in this world. In this case no nation can be more fortunate compared to us, both in this world and in the hereafter. On the other hand if we are leading our life contrary to that purpose, we are a burden on this earth that should be removed soon. We do not have the right to get benefits from this universe and we would be removed sooner or later. Consequently those individuals and nations will replace us who would recognize their purpose of life and would make the people recognize their importance. Time does not help those individuals and nations who do not have the ability to prove worthiness of their existence though they still try to justify right of their survival by narrating stories of their past. In order to prove our right to live in this world it is extremely important to prove worthiness of our existence and let the world recognize our qualities. Otherwise time is passing so fast that anyone leading his life without the real purpose would be proved worthless and thrown out into a state of humility.

JUSTIFICATION OF SURVIVAL

In order to understand the concept of justification of survival, we quote an incident from the well-known book "Masnawi" by Maulana Jalal ud Din Roomi (Rahmat'Ullah Alaihi)[7].

Once a camel, bull and a lamb were traveling together and all three of them were faced with hunger. All of a sudden, they came across a small accumulation of grass. They were eager to eat the grass but were faced with the problem that quantity of grass was not sufficient enough for all three of them. If they had divided that grass into three equal portions, no one's hunger could have fulfilled. On the other hand, it was difficult to decide that whoever of the three did the most deserve to eat the grass alone. In an attempt to resolve the problem, the lamb resumed the talk and mentioned the Hadeeth[8] of the Holy Prophet Sallallahu Alaihi Wasallam that teaches the recognition of more rights for

[6] Part 13, Soorah Raad, Verse 17
[7] Vol. 6, p. 241.
[8] Pertaining to the knowledge of teachings of the Holy Prophet Sallallahu Alaihi Wasallam.

the people of older age. Through this he tried to prove that the one who is oldest of the three is more deserving to eat that grass. The camel and the bull asked the lamb about his age. The lamb replied boastfully that he used to graze along with the lamb that was slaughtered as a replacement for Ismail Alaihis Salam. The bull was worried on hearing the exaggerated statement by the lamb about how could he prove himself older. He finally got a point and exclaimed: “My dear friends! After Hazarat Adam Alaihis Salam was made to come down on this earth from the heaven, he started cultivating the land. One of the two bulls that were yoked to his plough had died while I am the other one still alive to face troubles.” The bull was quite happy on giving that exaggerated statement as he proved himself older than the lamb. He seemingly placed the camel in trouble who was expected to supposedly prove himself oldest. While they were waiting for the camel to reply, the camel raised the pile of grass above his neck, a height unreachable by the lamb and the bull, and said: “My dear friends! I neither have to argue nor do I need to repeat the history. Neither do I bother to describe autobiography and nor do I care about who is older or younger. I firmly believe in the principle that one should have the world recognize his power and strength in order to achieve any purpose or goal. The wisdom also testifies the correctness of this principle. So look at my huge body and high neck. You are trying to prove your right on this grass based on history of the past while I am proving my right based on my present condition. Who else cares about history of the past compared to the present situation? Your excellent history of the past cannot help you if you can not compete with me in my present situation.” The camel ate the whole grass right after this talk.

The same principle has been described by Dr. Iqbal in a poetical verse that means: *“The person whose heart is desirous of sacrificing for the sake of truthfulness should develop strength and power within his dust-made body."*

Therefore, whenever any individual, nation or society ignores the purpose of its life and thus is unable to justify its survival, the time always decides against it.

MEANS AND OBJECTIVES

This above point of view relates to those individuals or nations who know about their purpose of life and intentionally lead their lives against it. But one can imagine about the lowliness and destruction of those who are completely unaware of their purpose of life? Do we know what the purpose of our life is? What should be the ambition of our life? It seems quite early at this stage to talk about what are the means of achieving that goal or objective? The problem here lies in the very pre-mature stage, i.e., there is a total unawareness of the purpose or objective of life. Wait a minute. If you are doubtful about this opinion, take some time off. Stand outside the main entrance of any college, university, office or shopping plaza and start asking people: “Why are you living? what is the purpose of your life?”. Firstly, most of the people even would not really understand your question as many of them never bother to think about this kind of fact. Secondly, if some of them would be able to answer your question, they would not go beyond (1)

wealth, (2) honor and leadership, and, (3) sex and desire worshipping, etc. You may find one out of a thousand who would know about why is he living, what the purpose of his life is, and, how is he striving in order to achieve it. What an injustice is it if a valuable asset such as life and all of its resources are spent to solely target and destine the above mentioned worldly things. A person or a society would not only be reckoned for this injustice in the hereafter, it would also receive the punishment in this worldly life before death. The act of ripping off a sheet of pure silk worked with gold and silver flowers is less unjustified or ferocious compared to the fact that a human being remains unaware of his purpose of life and is still alive.

No wise and astute person can oppose the legitimacy of proper fulfillment of desires for wealth, honor and leadership. However, this should not be ignored that these things can be the means to achieve an objective but not the objective itself. How will you not deplore on the misfortune of that person who started his plane journey from London to Paris. On reaching Paris, he clinged to the plane seat by claiming that the seat belongs to him. In other words, he wrongly conceived the seat as his objective or destination. Everyone knows the fact that a plane seat can just serve as a means of carrying the passenger to his destination, it can not be the destination itself. Similarly when an individual or nation starts giving the same importance to means and resources as should be given to objectives, nothing can save them from staying in the darkness of ignorance. They revolve around their own desires for their whole life and forget their purpose of life. Their only day and night concern is about how to increase their wealth, how to influence others from their honorable status, and what kind of means and resources should be used to fulfill the desires of Nafs. In doing so, they finally deprive themselves from the real concept which determines that these things can only be the means and resources to accomplish the objective of life and not the objective itself. They realize this reality when the alarm of death rings but it’s too late by then and they have to leave this world in any case. They have two fears at their time of death. Firstly they are afraid of leaving behind whatever they loved in this world. Secondly they are afraid of having been reckoned and punished in the hereafter for not leading their life according to the purpose.

HAZARAT SHAQEEQ BALAKHI AND HAZARAT IBRAHIM BIN ADHAM (May Allah shower His blessings upon both of them)

Abu Naeem Isfahani quotes in “Hulyatul Aulia” that once Hazarat Ibrahim bin Adham (R.A) had a meeting with Hazarat Shaqeeq Balakhi (R.A) in Mecca Mukarramah. Ibrahim bin Adham asked Shaqeeq Balakhi about how did he take care of himself. Shaqeeq replied: “I eat whenever Allah Ta’aala gives me some sustenance and stay with patience when nothing comes." Ibrahim bin Adham said: “Yes, same is the practice of dogs living in the city of Balakh." On hearing that, Shaqeeq asked humbly: “O. Hazarat! how do you take care of yourself?” Ibrahim bin Adham replied: “When we are bestowed with some sustenance, we make use of sacrifice (i.e., we give it to a more needy brother), while we keep ourselves busy in thanking and praising Allah Ta’aala when nothing comes.” On hearing this from Ibrahim bin Adham, Shaqeeq stood up, sat closer to him

and submitted: "O. my lord! you are my real teacher who has guided and instructed me." Ponder upon this incident. Both of them lived in this same world. They had similar appearance and outlook but still different standards of leading their ways of life (May Allah shower His blessings upon both of them).

The person who spends his life according to some set objective always follows a certain path or way of life. On the other hand, a person who spends his life without setting any objective or purpose always follows his own desires. If his desires instruct him to worship Allah Ta'aala, he can finish the recitation of whole Holy Qur'an in just one day, spend the whole night in optional prayers and can give everything he owns for any good cause. Criminals involved in bloody killings can receive protection from him. On the contrary, when his desires instruct him to do evils, the same yesterday's Junaid and Shibli[9] proves himself lowly than a Satan. Following the desires of Nafs and transgressing the prescribed limits is the characteristic of such people. Whether in good or evil practicing, they always follow extremism and never restrict themselves within the prescribed limits. Their lives are faraway from moderation contrary to those who lead their lives according to a set purpose.

Billions of people of different religions and nationalities live in this world. What are the objectives and goals of their lives and what are the means and resources to achieve these goals and objectives? To what extent they are using these means and resources to achieve their goals and objectives? Are they making full use of these means and objectives or not? As a result, are their lives successful and prosperous or not? All these above addressed questions are valid and important but the most important question to be answered at this moment is about what the purpose of a Muslim's life is? What should be his sole desire and ambition of life? What target he has to reach and what destination he has to achieve?

We believe that the real and sole purpose of a believer's life is to achieve:

GRATIFICATION AND PLEASURE FROM ALLAH TA'AALA

and that is it.

SIMPLE WORDS BUT HIDDEN REALITIES

Apparently "gratification and pleasure from Allah Ta'aala" is the combination of just six simple words. Not everyone can comprehend about the hidden realities that are implied behind these simple words and how much courage is required to dive in this ocean of great depth and sagacity? Only those can conceive the realities behind these simple words who already have determined their purpose of life and have striven hard to achieve it. In order to understand with an example about what a deep relation exists between words and

[9] Junaid and Shibli (May Allah shower His blessings and mercy upon both of them) were great saints of Muslim history who led their lives according to the teachings and instructions of Islam.

the associated realities, we can assume the ruling by a court of law that X IS THE FATHER OF Y. Many realities are associated within this combination of six simple words. Firstly it means that the court of law has recognized that the woman who is Y's mother is X's wife. Secondly it can be implied from these words that being a father, it is the responsibility of X to take care of the eating and living needs of his son Y. Thirdly it means that all remaining sons and daughters of X (if there are any) would be considered real brothers and sisters of Y. Moreover it means that X is responsible for the educational needs of Y and one would be inherited from the other if either one of them dies, etc. You can see that how much rights and obligations are associated with this combination of six simple words. Likewise, achieving gratification and pleasure from Allah Ta'aala is apparently a simple sentence but the associated reality is the sole purpose of a believer's life. In fact a believer's whole life revolves around this reality. All hardships are endured and all afflictions are faced just in order to get to this purpose and objective of achieving this "Status of Ridha[10]".

A believer has been ordained in Qur'an to openly and blatantly acknowledge the same reality that:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾
لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

Translation: *Say: Lo! My salat and my sacrifice and my living and my dying are only for Allah Ta'aala, lord of the worlds. He has no partner. This am I commanded, and I am first of those who surrender (unto Him).*[11]

The same condition has been described for the Sahaba[12] (Radhi Allahu Anhum)[13] whose exemplary morals are worthy to follow and whose lives clearly guide to the right path:

تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ

You will see them bowing and falling prostrate (in worship), seeking bounty from Allah Ta'aala and His gratification.[14]

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[10] A high level at which Allah Ta'aala is pleased with His servant and the servant is pleased with Him.
[11] Part 8, Soorah An'aam, Verse 162, 163.
[12] Companions of the holy Prophet Sallallahu Alaihi Wasallam. In strict sense, those believers who found the company of the holy Prophet Sallallahu Alaihi Wasallam.
[13] May Allah be pleased with them.
[14] Part 26, Soorah Fatah, Verse 29.

Since the sole purpose of a believer's life is to gratify and please Allah Ta'aala, the companions of the Holy Prophet Sallallahu Alaihi Wasallam were bestowed with the highest level of that "Status of Ridha", any higher status above which can never be thought of by a believer. The Sahaba strained their every nerve and spent their whole lives and efforts to achieve this objective of their life. As a result Allah Ta'aala gave them glad tidings that they have become successful in achieving their objective and He is pleased with them.

ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَـٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ
وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ
رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّـٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾
خَـٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

Translation: *Those who believe and have left their homes and striven in the path of Allah with their wealth and lives, are of much greater worth in Allah Ta'aala's sight and these are they who are triumphant. Their lord gives them glad tidings of blessings from Him, and gratification, and gardens where enduring pleasure will be theirs. There they will abide forever. Lo! With Allah there is immense reward.*[15]

In fact this "Status of Ridha" was not exclusively for the Sahaba. We can find evidences in Qur'an that Allah Ta'aala even now bestows the same[16] status of Ridha to those believers who spend their lives and strive in accordance with the same purpose set forth by Sahaba. Allah Ta'aala says in Sorah Tauba:

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ
خَـٰلِدِينَ فِيهَا وَمَسَـٰكِنَ طَيِّبَةً فِى جَنَّـٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ
أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ

[15] Part 10, Soorah Tauba, Verse 20, 21, 22.

[16] This should be kept in mind that this is related to the status of Ridha, not to the status and level of Sahabiat (the Holy Prophet Sallallahu Alaihi Wasallam's companionship) as no believer can reach close to this status of Sahabiat. Moreover, there is surety of status of Ridha for the Sahaba while it is unproven for a non-Sahabi.

Translation: *Allah Ta'aala promise to the believers, men and women, gardens underneath which rivers flow, wherein they will abide- blessed dwellings in Gardens of Eden. And - greater (far)! - acceptance from Allah. That is the supreme triumph.*[17]

Consideration of the above mentioned Qur'anic verses and many more evidences have convinced the top scholars of this Muslim Ummah[18] that the sole purpose and objective of a believer's life is to please and gratify Allah Ta'aala. A believer's all efforts, his day and night struggle, his living and dying and sacrificing should be solely for achieving gratification and pleasure from Allah Ta'aala.

If the above described purpose of a believer's life is correct and for sure is correct, then we have to analyze once more that whether we are fully aware of our purpose of life or not. If yes, then the next question arises that whether we are really spending our lives to achieve that objective or not. If we are aware of our purpose of life and do not really spend our lives accordingly, this is one offense. But if we are not even aware of our purpose of life, this is an increased offense. It is still not too late to uphold ourselves and atone for our negligence, otherwise exception from the universal law of retribution may not prove more than a depraved or vain desire.

COMPARISON BETWEEN PREVIOUS AND MODERN AGE GENERATIONS

It is important to note that the generations previous to us were more pristine, and had much stronger characters and elevated morals. However, more important is to analyze what kinds of individuals are being produced by our society. The existence of righteous people who invite towards leading a purposeful life is Allah Ta'aala's greatest reward He bestows upon His servants. When such righteous people are continuously neglected and disregarded and nations stop gaining benefits from their being, the great reward of their presence may not be granted anymore.

The new leadership arising from the present day society demonstrates a real lack of discipline. They are not prepared to tolerate trivial matters against their desires and temperament. Additionally, they have been inflamed by our means of communication in such a way that they can be quickly trapped in any affair of violence and commotion. Contrary to setting their purpose of life to please and gratify Allah Ta'aala, they do not even hesitate to cross any moral limits set by human civilization. They do not have control over their own desires. Instead of recognizing wealth and belongings as Allah Ta'aala's reward, they demonstrate unthankfulness by spending their wealth extravagantly and by casting their wealth in the hell of embellishment and voluptuousness. These internal diseases prove destructive to a society just as a weevil is destructive to wood and meals. What kind of rightness and rectitude could be expected

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[17] Part 10, Soorah Tauba, Verse 72.
[18] Nation.

from majority of the young generation who do not even hesitate to spare national interests on their own ones. They have gone far away from a purposeful life. Bearers of qualities of sincerity and bravery are not there anymore, qualities that are essential for striving in the path of Allah which is a key to survival of the nations. Were our ancestors like that? Do we possess any single quality in which we have gone beyond them? Dr Iqbal at his time had compared two generations in his poetry. This comparison exactly fits to the present day situation and he depicts situation of his time so clearly as if he had been viewing his own palm. The dust of age could not pollute this comparison even after an interval of half a century.

Translation:

Each and every person (among the believers) is presently lost in an easygoing life. If you are Muslims, is that the right way of leading a Muslim's life? There is neither an example of Faqr e Haidari[19] *nor any model of Dolat e Usmani*[20] *among you believers. So what kind of spiritual relationship do you have with your ancestors? In fact your ancestors got honor in the society by virtue of their firm belief in Islam while you received disgrace by neglecting the teachings of the Holy Qur'an.*

You are mutually acrimonious while they (your ancestors) were mutually kindhearted. You are sinful and search other's sins while they used to conceal other's sins and were clement towards each other. Each and every person (among you) aspires for the highest (that was achieved by your ancestors). (But in order to have this achievement) you should first develop a similarly good-natured heart. (As a result) your ancestors occupied throne of the emperor of China and many others. Are you just capable to talk or you still have a similar sense of honor (for Islam) that your ancestors had?

Self-destruction is your characteristic while your ancestors were sensitive in point of honor and were self-restraining. You shun and avert from brotherhood while they sacrificed for the sake of brotherhood. You just talk while they performed the actions. You long for an unblown flower while they disregarded the whole garden (full of flowers). Nations still remember their stories, and, their truthfulness is still written in the annals of humanity.

DEGENERATION OF SOCIETY

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[19] A content way of life by the fourth Caliph Ali Radhi Allahu Anhu, a way of life in which he himself chose to live in poverty despite his ability to have richness. He spent any wealth and belongings in charity and other good doings to please and gratify Allah Ta'aala.

[20] Dolat e Usmani means Usman Radhi Allahu Anhu's wealth. He was bestowed with plenty of wealth which he spent with great generosity in good causes for the sake of achieving pleasure and gratification from Allah Ta'aala.

Leading a purposeful and practical life is on one side, even there is deterioration in basic beliefs. The society that possesses qualities such as reliance in Allah, hoping in His mercy and forgiveness, recognizing and fearing from reckoning on the day of judgment, strongly believing in the life in grave, in resurrection, in receiving books of deeds, in predestination; and facing boldly against any calamities and distresses, can never degenerate the way ours did.

There is a complete disaster of moral values. In terms of social dealings and moral values, the character of the so-called Muslim nation has degenerated so discouragingly that non-believers are setting examples for the believers. Arrogance, envy, hatred, showing off, spite, parsimony, backbiting, false accusation, showing interest in needless and unimportant activities, arguing in useless matters, pacifying a false insolence and using means to pacify a false insolence, are the evils that commonly exist in our society. Is there any relation or consonance between these evils and a believer's purposeful life? Disregard practicing and leading a life of actions for a moment. We even used to narrate stories of strong characters possessed by our ancestors as long as we had awareness and knowledge about their lives. Unfortunately at present, there are not much people left who can even narrate stories about their ancestors. Since the knowledge has been replaced by skills, construction has been replaced by destruction and awareness has been replaced by obliviousness, even good memories of our ancestors are rarely explained. Ask the common people: "Who was Salahud Din Ayyubi? What a great ingenious was demonstrated during his treatment with Richard? What was the battle of Hunain? What were the main reasons behind the downfall of Baghdad and Granada and how did this incident happen? What was Abu Hayan's contribution in chemistry? What did Al Shifa and Al Qanoon grant to the world of medicine? What kind of revolution was brought about by Ibne Khuldoon's Muqaddama[21] to history and other leading disciplines of knowledge? A single Muslim woman called upon Mu'tasim[22] from thousands of miles to seek justice concerning a Christian's offense against her. How sensitive was Mu'tasim in point of Islam's honor to respond to her call? Which Ummah gave rise to persons like Farabi, Kundi and Bu Ali Sina? Who were Izzud'Din bin Abdus Salam, Imam e Nawawi, Hafiz Ibne Hajar, Aini and Ibne Hamam? Leave it as it is possibly harder for them to answer. Ask them about what happened in the immediate past. Ask them about how did we get independence? How did the prolonged and dark night of cruelty and oppression pass? How did the dawn of independence occur? What was the movement led by Ameerul Mu'mineen[23] Syed Ahmad Shaheed[24] all about and who were his supporters and companions? What happened with Maulana Jafar Thanaisri in Kala Pani? What crime or misdeed led to the imprisonment of Shaikh ul Hind[25] and Maulana Syed Husain Ahmad Madani (May Allah shower His mercy on both of them) in Malta? So many prayers, sacrifices and desires were involved in achieving a piece of land named Pakistan. What

[21] preface
[22] A Muslim ruler in the second century of Islamic Hijri calendar.
[23] Leader of the believers.
[24] A great and pious Muslim leader in the nineteenth century who brought a revolution by establishing a strictly true Islamic state in parts of the then India.
[25] Shaikh ul Hind is a title used for Maulana Mahmood e Hasan, who was one of the highest ranking scholars in India. The term means "Teacher and instructor for the Indians".

is the real history behind the existence of Pakistan? After achieving this revered piece of land, who were involved in the struggle to provide a strong economic system, a nice educational system, and a judiciary system with cheap and immediate justice? Who dedicated themselves to these noble causes and inscribed their captive's account with their own blood?

When the ...

Leave it and ask those who are proud of being educated that what magic was there in Mark's philosophy that consequently caused the destruction of millions of families? What were the teachings of Hagal and why were clubs established on his name? What did Kant contribute to education and what specific educational discipline was it? You will get no answer. It is silent all around. There is a prevalence of unknowingness and ignorance. Answers to these questions are not known to even 5% of the present day generation. Majority of them memorize different existing tones of music though. They are fully aware of the world of films and any thing that promotes desire worshipping. Decisions are being made on the basis of desires and emotions and not on the basis of Islamic teachings and wisdom. There is more confidence on strangers and outsiders compared to close and sencere advisers. If you analyze whether the previous generation is passing on to the new generation what they really have to pass on and whether the new generation is really taking over the future responsibilities from the older generation and preparing itself for that, you would end up saying nothing but "INNA LILLAHI WA INNA ILAIHI RAJAYOON[26]".

Can an originally purposeful life of a believer turn so futile? Our ancestors did not reach the moon but provided the cool and comfortable radiance from thousands of moons. They provided us a life of comfort and tranquillity. They gave an end to ignorance and poverty. Though they did not fly like flies and swim like fishes, but they did live like humans. Who were they and who are we? How can we compare those dynamic humans of purposeful lives in a period of ascent to those moving bodies of purposeless lives in a period of decline? (Following is the translation from Dr. Iqbal's poetry:)

The chief of army is unsuited and unworthy while the troops are dispersed. Sorrow on an arrow from an infirm aperture that has no particular target.

Verily there is no jewel of (real and purposeful) life within yourself. I have searched for it in each and every wave (of your ocean of life) and have looked for it in each and every pearl shell (of that ocean).[27]

[26] This is a part of Qur'anic verse in Arabic meaning: "We have come from Allah and we have to return back to them". This verse is read on the occasions of any sad or tragic news or in case of any kind of loss.
[27] Kulliat e Iqbal, Baal e Jibreel, p. 331.

EDUCATION

The revelation had stopped and the humanity had gone into complete darkness of ignorance. Nobody was there to take them out from this ocean of darkness. The first ray of guidance and hope bloomed six hundred years after Messiah Alaihis Salam[28]. The revelation pierced through the cover of prolonged night of ignorance and guided the humanity. The first word that Allah Ta'aala chose in order to communicate to His servants was "IQRA" (O. Muhammad! read). Any amount of regretting and mourning is insufficient for the Ummah that was associated to the cause of seeking and providing knowledge right from the first day. Hearts of persons with little wisdom and insight weep as this Ummah has chosen ignorance over knowledge by itself and has failed as a nation to compete in the field of knowledge and learning.

If we compare ourselves with our ancestors in the field of education, we will see the difference. Ghayas ud Din Balban[29] not only promoted education in India while staying in Delhi. He also constructed an Islamic school in Mecca. When the school was inaugurated for education during Ramadhan of 814 Hijri, he appointed scholars of all four schools of thoughts as teachers. Balban used to send all the expenses for that school from India to Mecca Mu'azzama[30].

During the period of Khilafat e Abbasia, it was a mandatory rule from Baghdad to Cordoba (Spain) to establish a library besides each Masjid[31]. Authentic books on medicine, surgery, pharmacy, mathematics, philosophy, geography, history, astronomy, literature, chemistry, physics, astrophysics, fine arts, Hadeeth, jurisprudence (Fiqh) and Tafseer[32] were available in these libraries. When Baghdad was destroyed and devastated through Tartars, the historians have pointed out that the number of books present in the government libraries was 40 millions. This number does not include those books that were commonly available as private collection at numerous personal libraries. When the Tartars started throwing these books into the River Dajla, no bridge was required at one location in the river. There were books and only books from bottom to surface of the river and the Tartar army had been entering and leaving Baghdad by means of this bridge made up of books.

Only one of the libraries established by Fatmids in Egypt comprised of 16, 00, 000 books on astronomy, chemistry, Hadeeth and languages. There were 400, 000 books in the Ameerul Mu'mineen Al-Hukm us Sani's personal library in Spain. The lists were compiled in the form of 144 volumes after those books were catalogued.

If there was no inclination for seeking knowledge among our ancestors, how could such huge libraries be established? Why should we go far in our history? If we examine the

[28] Prophet Jesus, Peace and blessings of Allah upon him.
[29] Ghayas ud Din Balban was the last king of the family of Ghulaman in the subcontinent of India.
[30] Honorable.
[31] Mosque.
[32] Exegesis of the Holy Qur'an.

books, reports and different compilations of royal orders in the library of East India Office Company, we will find out a collection of numerous invaluable and rare books. Viewing this fine collection of books reminds us of the love and dedication that our ancestors had for seeking knowledge. On the other hand, it is a matter of regret and grief that how spiritless and weak are their descendants who instead of making progress in their inherited knowledge could not even partially benefit themselves from it. The huge and majestic library of Maktaba e Sulaimania in Istanbul (Turkey) is the only library saved from the cruel hands of Europe by virtue of Khilafat e Usmania[33]. A human mind wonders on viewing this splendid collection of books about those days when this Muslim Ummah was bestowed with such a remarkable trust of knowledge and learning. Dr Iqbal exclaimed on the same point on returning from Europe[34] (following is the translation of his poetical verses):

We lost whatever did we inherit from our ancestors and the sky has thrown us down from Surayya[35] to the lowlands of the earth (i.e., a degeneration of Muslim society). Let's don't regret (for the time being) on the loss of our rule as it was a temporary reward (which can come back if the required conditions are met) and don't take interest in the accustomed law of this world. However, the real concern is on the loss of those pearls of knowledge and learnings that were existing in the form of books from our ancestors. Our heart splits into pieces (from grief) when we see those invaluable books in Europe.

The existence of these books, universities and libraries reveal a purposeful life of our ancestors. Their purpose or goal of life was to please and gratify Allah Ta'aala and they had chosen the cause of seeking knowledge as a means of achieving that goal. Did our new generation choose the same way. It is unfortunate that those unaware of their purpose of life do not even bother about what way they have to chose.

Ponder with cool mind that how much inclination does our present day society shows for reading? How much interest do our youths have for knowledge? What part of our income do we spend on education, in buying books and in helping educational institutions? How much proportionate are the library members to the total population of those cities equipped with several libraries? If the answer to these questions is disappointing, on what grounds will Allah Ta'aala bestow the leadership of world upon this Ummah? If we have set our purpose or goal of life to please and gratify Allah Ta'aala, we can achieve this noble goal by means of seeking knowledge and striving in this cause.

ECONOMY

In the field of economy, the biggest concern of our ancestors was to check whether the sources of income were Halal[36] or Haram[37]. They used to confirm whether their eating,

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[33] The majestic Authman Umpire.

[34] Kulliat e Iqbal, Bang e Dara, under the poem topic "Khitab ba Nojawaanaan e Islam", p. 180.

[35] Surayya is the name of a star. Normally a symbolic for great heights.

[36] Lawful.

drinking, construction, clothing, education, charity and any monitory income comes from Halal means or doubtful ones. Staying near a Haram act was considered similar to a suicide. Hazarat Abu Bakr Siddique[38] Radhi Allahu Anhu called his daughter Hazarat Aisha Radhi Allahu Anha at the time of his death and said: "Since the time I took the responsibility of Khilafah, I have never taken a single Dinar or Dirham from the government treasures. However, I did take unsieved and unrefined wheat flour to fill my stomach, I did take coarse but not a fine cloth to cover my body. I never had taken anything from the goods that arrive in the government treasures as a booty. However, I had taken (1) one slave from Habsha, (2) one old sheet of cloth, and (3) one she camel to fetch water for home. I advise you to deliver these three items to Umar (R.A) after my death and make him a witness that we had returned this trust back to the Muslims."

After Hazarat Abu Bakr (R.A) passed away, Hazarat Aisha (R.A) brought these three belongings to Hazarat Umar and Hazarat Abdur Rahman Bin Auf Radhi Allahu Anhuma and described the whole story to them. On seeing the slave, an old sheet of cloth and a she camel, Hazarat Umar (R.A) could not help himself from crying until the floor got wet from his tears. He exclaimed: "May Allah have mercy upon Abu Bakr. He has paved a constricted way for his followers (i.e., how would such a great carefulness be possible)." Then he ordered that the three belongings be returned to the government treasures. Hazarat Abdur Rahman bin Auf (R.A) said: " Subhan Allah[39] ! what will you gain after returning a slave, a water fetching she camel and an old sheet of cloth (to the government treasures) as those items do not worth more than five Dirhams." Umar Radhi Allahu Anhu seemed (as if) constrained in this matter. He said: "O Abdur Rahman! tell me yourself. What should I do?" Abdur Rahman replied: "You can return these back to the family of Abu Bakr (R.A)." Umar (R.A) who was the leader of the believers by now said: "O Abdur Rahman! by Allah Who has sent Rasul'Ullah Sallallahu Alaihi Wasallam with a true religion, I will never let the common wealth of Muslims be personally owned by someone. How can I deliver those items to Abu Bakr's (R.A) family while he himself had advised at his time of death to return them back to the government treasure? (If I had committed such an unfair conduct) Would I be able to answer to Allah Ta'aala after my death?"[40]

You can see how much careful were our ancestors in spending any wealth that belonged to someone else.

Though an interest-based economy was conventional at that time, our ancestors were so much desirous of achieving gratification and pleasure from Allah Ta'aala that this world despite its elegance and attractiveness turned into dust. If we observe the present day society, we find out that there is no sense of distinguishing between Halal and Haram. Each and every dollar or penny has been contaminated with the filth of usury. A use of Halal gives rise to fairness and impartiality, and a human learns submission, humbleness

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[37] Unlawful.
[38] The first Caliph of Rasul'Ullah Sallallahu Alaihi Wasallam.
[39] Glory to Allah.
[40] Tabaqaat Ibn e Sa'ad, vol. 3, p. 139.

and self control. On the other hand, a use of Haram gives rise to showing off, intolerance and lack of patience. If there is a circulation of clean and healthy blood within human veins, his health can be automatically revealed from his physical appearance. On the other hand, if there is a circulation of unclean and unhealthy blood within human veins, numerous pimples and pustules develop to reveal his sickness. In the same way, there is prevalence of fairness and impartiality among those using Halal. Consumers of Halal wealth are submissive, humble and have a strong control on their (unlawful) desires. On the other hand, there is boasting and showing off by consumers of Haram wealth. The wealth achieved through Haram means gives rise to showing off similar to the case that unclean and unhealthy blood gives rise to pimples and pustules. We can see the extravagances presently involved during marriages and birthday parties through the use of Haram money. Can a money achieved through Halal sources be spent this way?

If our lives had been purposeful and good people had been raised within our society, there would never had been any issue regarding the alternate solution to an interest-based banking system. The question arises if there is any need of an alternate for a banking system? Should there always be an alternate for each and every evil in this world? Is the banking system based on any heavenly revelation so that it cannot be substituted or removed? Business, mutual monitory dealings, trade and loan agreements had started long before the development of any banking system in this world. These kinds of dealings had started right from the day this world started while the banking system originated just a few centuries ago. Muslims before any banking system had already striven hard on the face of this earth for about twelve hundred years. They ruled on this earth and had implemented the Khilafah. How did they carry out their business and trade? How did they deal with other countries in buying and selling matters? This is a matter of pondering that our ancestors always had carried out an excellent business system with no involvement of any interest. On the other hand, we made ourselves indigent to an interest-based system invented by others. The reason is that our ancestors were accustomed to lead a purposeful life. They were just like a fire and they melted the ice of Kufr[41] and disobedience wherever they went. On the other hand, we are accustomed to lead a purposeless life and our example is similar to ice. The fire of Kufr and disobedience is converting our being into steam to be dissipated and lost into the atmosphere.

One meaning of the term Khatme Nabuat[42] of the Holy Prophet Sallallahu Alaihi Wasallam is that the only solution to any kind of new problems to be faced till the day of resurrection lies in Islam only. Whatever the alteration takes place within the world and whatever the complications exist within the circumstances, there would be no prophet to come and the solution to all problems will be found in the Shariah of the Last Prophet Sallallahu Alaihi Wasallam. Therefore, people who say that there is no solution to such and such economic or any other upcoming problems in Islam, don't they deny the important belief of Khatme Nabuat in one sense? Do they think that there should come a new prophet to solve their problems? Hundreds of servants of the Holy Prophet Sallallahu

[41] Infidelity.

[42] This term refers to the belief that the Holy Prophet Sallallahu Alaihi Wasallam is the last messenger of Allah and there is no prophet to come after him.

Alaihi Wasallam still exist who can present a perfect and complete solution to all the present day economic problems but what can we do to the fact that:

If there is no stick (power), there is not much use of verbalization.

It is a major sin to unnecessarily take a loan. Commission of this major sin is becoming more common nowadays because of not differentiating between necessity and extravagance. Loans are being taken to spend extravagantly during marriages, mourning, personal deals, showing off and many more unnecessary things. Necessities are being hypothetically assumed and burden of sin is being laden without realizing it. On the other hand, this is the outcome of a capitalistic mentality that a needy person in debt is not given any time to repay his debt despite Allah Ta'aala's order in clear words:

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ
إِن كُنتُمْ تَعْلَمُونَ

Translation: *If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit him by way of charity, that is best for you if you only knew.*[43]

Hazarat Ma'aaz (R.A) is an individual that Rasul'Ullah Sallallahu Alaihi Wasallam laid hold of his hand and said by swearing on Allah:

Translation: *O Ma'aaz! by Allah I love you.*

Once he was under a burden of great debt during trade dealings and the creditors started bothering him to repay their debts. At that point, the Holy Prophet Sallallahu Alaihi Wasallam ordered his friends to repay their friend's debt. Everyone tried but the required money could not be collected. The Holy Prophet Sallallahu Alaihi Wasallam then returned the collected money to the creditors and said:

Translation: *Divide this money among yourselves and you would not get anything more than that.*

The detailed orders regarding loans and debts can be seen in the books of Fiqh, but we should see our behavior in this matter in the light of related verses and ahadeeth[44]. Mentality has become so capitalistic and interest-oriented that those considered to be

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[43] Part 3, Soorah Al-Baqara, Verse 280

[44] Plural of Hadeeth.

practicing Muslims initially agree on a profit and loss sharing during a business deal. But they do not tolerate the loss (in case it happens) and start demanding for a quick retrieval of their real invested money in such a manner as if life and death depends upon this matter. On the other hand, they do not care for years if they get profit continuously. Does not this behavior of being happy on profit and not sharing on loss practically indicates an interest-oriented mentality? Why not the economic guidelines granted by Islam are put into practice at that time? The reason is that our lives are not purposeful. This shows (in one sense) that we worship the desires of our own Nafs instead of worshipping Allah Ta'aala. (Dr. Iqbal says in one of his poetical verses translated as follows:)

I know that this Ummah is not a (true) bearer of Qur'an. The system of capitalism has (falsely) become part of a believer's Deen[45].

Can't a business and economy act as a means of achieving gratification from Allah Ta'aala? We should work in this field of business and economy but should consider it only a means or way and not the goal or objective itself. The objective or goal is only one, that is, to achieve gratification and pleasure from Allah Ta'aala.

JIHAD[46]

Lives of our ancestors were completely devoted for this sacred cause. They felt self-satisfied in pouring forth their blood, causing their heads to be cut and their bodies to be severely injured through arrows, swords and pierces. Their sole purpose of life was to please and gratify Allah Ta'aala for which they could sacrifice their lives happily. Their deaths still symbolize a proof of eternal lives and their graves are the glistening symbols of fulfillment of promises:

Let us go, we will show you whatever place of death has been left in the city. These are the monuments of the people of purity and those are the graves of the people of truth and sincerity.

During their blessed period, there was no concept of differentiating between military and political leaderships. The same person ruling them at that time was the leader of their army. The leader of believers was also responsible to the charge of the chief of army staff. The future historian will mention the fact that one of the reasons for the downfall of Muslims during British rule in the sub-continent was the separation of the political and military offices. Otherwise both political and military posts were same up to the time of Aurangzeb Aalamgir Rehmat'Ullah Alaihi, a great Mujahid[47] and the last monument of the period of Muslim's ascent in the sub-continent. The same Khalifah was the chief of army. Jihad was such an important part of our ancestor's life that they were lost in

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[45] This is a broad term that includes beliefs, actions, morals, mutual relations and socializing.

[46] Any striving in the path of Allah. However, the term strictly refers to the war fought by believers against the non-believer transgressors in order to put an end to the disorder on this earth.

[47] A person who carries out Jihad.

pleasure and love of this sacred cause. Abd'Ullah bin Har Radhi Allahu Anhu who was a great Mujahid and have fought many significant battles for Islam, bought a piece of land in Syria during the period of Hazarat Umar Radhi Allahu Anhu's Khilafah and engaged himself in cultivation. Although cultivation is not a sin itself upon which somebody shows any anger but Ameerul Mu'mineen did not like him being engaged in cultivation after leaving Jihad. Hazarat Umar Radhi Allahu Anhu's anger can be shown by his statement as he said: "By leaving Jihad, you have put on the collar of lowliness and humility that was characteristic of major capitalists". He then confiscated that piece of land.[48]

Retreating (of an individual or a group of army) during Jihad was considered an act of such a great embarrassment and offense that though the Muslims had to retreat during the battle of Mauta for a warfare purpose and did not commit any sin, still their behavior regarding that incident was noteworthy. Hazarat Abu Huraira (R. A) was included among those who did retreat on that occasion. Once he had an argument with his cousin (his father's nephew) on some matter. During that argument his cousin spoke to him: "Are not you the person who retreated during the battle of Mauta?" Hazarat Abu Huraira (R. A) says that he did not know what to answer him regarding this matter[49] (though he did not commit any sin by retreating in that battle).

You can read the history of the Muslims for the immediate next period that followed. Did Jihad ever stop in this Ummah? Can we ever think of finishing Jihad? Jihad is the only action that gives the surety of honor and survival of this Ummah. Ameerul Mu'mineen Syed Ahmad Shaheed revived and refreshed this obligatory duty of Jihad in the sub-continent at the times it was practically degraded and neglected. How can a nation can stop Jihad that keeps a shining history of their ancestor's from the battle of Badr to Balakot[50], and from the battle of Khyber to the battle of Hunain? When Hazarat Amr binul A'as Radhi Allahu Anhu conquered Egypt, he uttered such a historical sentence while addressing to his army and Mujahideen[51] that should be engraved on our hearts. A Muslim Mujahid should always analyze himself in the light of that sentence. He said: *"Don't forget the fact that you are always present in a battlefield with enemies all around you and their hearts are never inattentive and forgetful from destroying you."*[52] The whole life of a believer is as if a battlefield. He is the standard bearer of Jihad in both internal and external fields, a tireless Mujahid. (Following is the translation from Dr. Iqbal's[53] poetry:)

(O Allah!) We were the only strivers in the battle fields. We used to fight both on lands and in rivers. We gave Azan[54]s in the churches of Europe (on one hand) while (on the

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[48] Al Asaba, vol. 3, p. 88.
[49] Abu Naeem and Tibraani
[50] Balakot is a place where Ameerul Mu'mineen Syed Ahmad Shaheed and his companions waged a war against the tyrants of that times.
[51] Plural of Mujahid.
[52] Ibne Atheer
[53] Kuliat e Iqbal, Bang e Dara, under topic Shikwa, p. 164.
[54] A call for prayer.

other hand) we did the same in the burning hot deserts of Africa. The (illusive) elegance and grace of inhabitants (living in this world) could not fascinate us. (Our life was so much involved in Jihad that) We used to recite Kalimah[55] under the shadows of swords.

Sultan[56] Salah Uddin Ayyubi Rehmat Ullah Alaihi was the hero of wars fought (by Muslims) against the Christians. He was a great protector of this Muslim Ummah and a conqueror of Bait ul Muqaddas. No history of Muslim Jihad can be completed without mentioning this great and adored personality. It was the government of Sultan Noor Uddin Zangi Rehmat Ullah Alaihi and 90 years had already passed after losing Bait ul Muqaddas. The first Qibla had forgotten the voice of Azan. At that moment, Salah Uddin Ayyubi was bestowed with the government of Egypt. On reaching Egypt, he said: “When Allah Ta’aala gave me Egypt, I understood that He will also give me Palestine.”

After he gave up his life of sport, merriment and amusement and repented from past sins, he led a life full of hardships. The battle of Hateen (583 Hijrah, 1187 AD) caused to uproot the Christian-based Palestine government and broke the back bone of Christian religion. Before that great achievement, his secretary Ibn e Shaddad in his book “An Nawaadirus Sultania” has depicted Sultan’s state:

In the battle field, Sultan’s state could be compared to a worried mother whose only son had died. He used to engage himself moving his horse between one row of the army to the other and motivating people for Jihad. He used to make rounds within the army saying: “O. for the sake of Islam, my friends! Help Islam and save it”, after which he would begin to weep.

At last that fortunate day came after the battle of Hateen for which Sultan had long desired and for which Allah Ta’aala had chose him as the governor of Egypt. The Muslims with the help of the sword regained Baitul Muqaddas after a period of 90 years through waging Jihad. Historians have written that incidentally Salah Uddin entered the Baitul Muqaddas on the same Islamic date as of Mairaj on which the Prophet Sallallahu Alaihi Wasallam traveled to, before going to the heights of heavens. Sultan performed the Jumua prayer and wept from tears of happiness and thankfulness till his face, beard and the place of prostration became wet.

The conquer of Baitul Muqaddas and the defeat of Christians in the battle of Hateen had devastated and shocked the Christians. In retaliation, the whole Europe invaded Sham[57]. Caesar[58], Frederick, Richard and many kings from England, France and Austria repeatedly participated in the Christian wars against Muslims and were always defeated and forced to retreat from the one individual named Salah Uddin Ayyubi Rehmat Ullah Alaihi. (Dr Iqbal says:)

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[55] Kalimah here refers to the verbal recognition of the Oneness of Allah Ta’aala and of Muhammad Sallallahu Alaihi Wasallam as His messenger.

[56] King.

[57] Sham at that time covered a vast area encompassing the present day Syria, Palestine, Lebanon and Palestine.

[58] Qaiser in Arabic.

This secret was revealed to me by virtue of the company of my instructor that only one individual with strong will to confront (against injustice) is better than hundreds of thousands of wise people who just don’t go beyond speaking.

If we turn away our eyes from Sham and Hijaz e Muqaddas, we find Ghories and Ghaznawies leading purposeful lives. When Sultan Shahab Uddin Ghori faced the first defeat, he firmly decided not to sleep on his bed until he retaliates. He tied up the mouths of his army chiefs responsible for the defeat with bags out of which horses eat their corn. This sense of loss and honor later made him a ruler from Ghor to Delhi and Ajmer.

Why did we gave up this obligatory duty of Jihad? Did we become like those about whom Allah Ta’aala says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَا لَكُمۡ إِذَا قِيلَ لَكُمُ ٱنفِرُواْ فِى سَبِيلِ ٱللَّهِ
ٱثَّاقَلۡتُمۡ إِلَى ٱلۡأَرۡضِۚ أَرَضِيتُم بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا مِنَ ٱلۡأٓخِرَةِۚ فَمَا مَتَٰعُ
ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فِى ٱلۡأٓخِرَةِ إِلَّا قَلِيلٌ

Translation: *O you who believe! what is the matter with you , that; when you are asked to go forth in the cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the hereafter? But little is the comfort of this life, as compared with the hereafter.*[59]

Or we are included among those who have been condemned in the following way:

رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلۡخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَفۡقَهُونَ

Translation: *They prefer to be with (the women), who remain behind (at home), and their hearts are sealed and they understand not.*[60]

Did not we hear the enraged saying of Allah Ta’aala, the One Who is always able to fulfill what He says, that:

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[59] Part 10, Soorah Tauba, Verse 38.
[60] Part 10, Soorah Tauba, Verse 87.

إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا

Translation: *Unless you go forth, He will punish you with a grievous penalty, and put others in your place; but Him you would not harm in the least.*[61]

Are we waiting for any verse even severer than that to be motivated for Jihad? This verse is sufficient to shake any person who has a minimal level of belief and a least degree of conception for the hereafter.

Jihad is a way of pleasing Allah Ta'aala and a provision for those leading a purposeful life. If we want to lead a purposeful life, why shouldn't we follow the way of Jihad? What happened to the decline of East Pakistan. Wouldn't have we retaliated by now if Jihad was still alive? Thousands of Muslims were killed only because they wanted to stay united with Pakistan. What a terrific punishment did they get for their loyalty and what an apathy has been shown for them by those who survived after them? Why should we regret for East Pakistan only? Hasn't there been a similar war of Kufr and Islam in other parts of the world including Kashmir, Palestine, Bosnia and Burma? What are we waiting for? Those who are accustomed to lead purposeful lives always consider such opportunities (for waging Jihad) as a great and exorbitant reward from nature. (Dr. Iqbal[62] says:)

A virile Muslim can never be destroyed as his Azan (s) disclose the secrets of Kaleem[63] and Khaleel[64]. His access is unlimited (both in terms of physical and spiritual matters) and his horizons are unconfined. The waves of his ocean (of power and knowledge, etc.) (are so extraordinary that they are similar to large water bodies as) are Dajlat, Dinobe and Nile.

These Mujahids are always anxious to return the trust of their lives to the real Owner. Their way of performing their actions and their enthusiasm openly announces:

Sacrifice everything, your wealth, belongings, heart and dearest for His (exalted) door. Worshipping Him with no will (or being afraid) to sacrifice, is not a (real) worship but a disgrace.

MORALITIES:

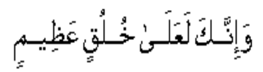
A large part of moral values such as respecting human emotions and feelings was originally included within the nature of this Ummah. Our ancestors used to regard this life

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[61] Part 10, Soorah Tauba, Verse 39.
[62] Kulliat e Iqbal, p. 388.
[63] Kaleem was the name of the Prophet Moosa Alaihis Salam.
[64] Khaleel Ullah was the name of the Prophet Ibrahim Alaihis Salam.

extremely purposeful. They used to abstain from visible bodily sins and were also aware of the destructive consequences of invisible sins related to heart. In other words they not only used to abstain from those sins committed by their bodies but also from sins committed by their soul which are worse. It was an important part of their purposeful life to respect elders, show affection to younger and completely abstain from backbiting, misinforming, envy, spite, deceiving, and lying. Mutual love and concern, generosity and fulfillment of promises, pacts, mutual rights and obligations was characteristic of their purposeful lives.

Allah Ta'aala Himself praises the high morals of Rasul'Ullah Sallallahu Alaihi Wasallam in Qur'an:



Translation: *And though (standest) on an exalted standard of morals.*[65]

So the highest levels of morals were either prescribed, advised and recommended by the Holy Prophet Sallallahu Alaihi Wasallam or showed by him by putting them into his practice. If treating the believers nicely is a part of high levels of morality then treating the non-believers authoritatively is also a part of it. If helping the oppressed one is a part of that morality, then definitely the act of punishing an oppressor is typical of those good morals too.

The Holy Prophet Sallallahu Alaihi Wasallam was very kind and loving to his contemporaries and younger. When Hazarat Sa'ad bin Ma'aaz Radhi Allahu Anhu came to have the Prophet Sallallahu Alaihi Wasallam decide the matter of Banu Quraiza[66], he embraced Sa'ad (R.A). Hazarat Sa'ad (R.A) had a wound in his hand from which blood gushed out like a spring and the blood stream sprayed directly on the blessed face and beard of the Prophet Sallallahu Alaihi Wasallam. Even then the Prophet Sallallahu Alaihi Wasallam did not separate Sa'ad (R. A) from him out of kindness and love. Hazarat Abd'Ullah bin Abbas Radhi Allahu Anhuma says that the more was someone trying to protect the Prophet Sallallahu Alaihi Wasallam from that stream of blood, the more tightly was he embracing Sa'ad (R.A).[67]

This is an exemplary teaching of high morals which shows how to behave someone with kindness and love who sacrificed for a genuine purpose or goal; and, how to appreciate and recognize someone's good qualities.

What was the treatment for orphans? When Hazarat Bashir bin Aqraba Radhi Allahu Anhu was informed by the Prophet Sallallahu Alaihi Wasallam about his father's

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65 Part 29, Sooratul Qalam, Verse 4.

66 Banu Quraiza is the name of a Jew tribe living in the suburbs of Madina.

67 Tabaqaat Ibn e Sa'ad, vol. 3, p. 426.

martyrdom during the battle of Uhud, he began to cry. The Holy Prophet Sallallahu Alaihi Wasallam embraced and caressed him with kindness and love. Hazarat Bashir (R. A) says that the Prophet Sallallahu Alaihi Wasallam said to me: “Aren’t you pleased with this that I become your father and Aaisha (Radhi Allahu Anha) becomes your mother.” Hazarat Bashir (R. A) says: “Then he granted me sit with him on his ride.”[68]

The Sahaba Radhi Allahu Anhum were trained and instructed on these valuable grounds. They benefited themselves from the light of prophethood and had perfectly molded themselves accordingly.

Hazarat Umar Radhi Allahu Anhu was once sitting and food was being placed for the guests to eat. Hazarat Amr bin Tufail was also present on that occasion whose one hand had been cut during the battle of Yamama. When eating commenced, he stood up and went away. Umar Radhi Allahu Anhu realized it right a way and said: “O Amr! Did you avoid from eating with us because of your cut hand?” Amr (R. A) submitted: “Yes.” Hazarat Umar (R. A) said: “Don’t do that. By Allah I will not taste this food until you start eating from your other hand. By Allah, there is no one else in this gathering except you whose any part of body has already reached the paradise.” Then Hazarat Amr (R. A) also ate food along with rest of the guests, and he later achieved martyrdom.[69]

This attitude of kindness for handicapped people was part of those whose lives were purposeful and whose morals were derived from the morals of the Holy Prophet Sallallahu Alaihi Wasallam. Have a glimpse on how they protected the rights of their contemporary scholars and honorable being:

Once Hazarat Abd’Ullah bin Mas’ood Radhi Allahu Anhu asked a person to wear the lune cloth higher above his ankle. That person talked to him face to face with and asked him to wear himself above the ankle too. Abd”Ullah bin Mas’ood (R. A) told him that he had some valid reason for not doing so and also revealed the reason to the person. This happened during the period of Hazarat Umar Radhi Allahu Anhu’s Khilafah. This news reached Umar (R. A) in Madina Tayyaba after some time. On hearing this news Umar (R. A) remained silent. Once the same person who objected Abd’Ullah bin Mas’ood, came to Madina after some time and introduced himself to Umar (R.A). Umar (R.A) already had decided that he would teach lesson to that person if he happened to meet him. After making sure that this is the same person, Umar (R.A) punished him by lashing him while saying; “Do you disregard Abd’Ullah bin Mas’ood’s talk? do you answer him face to face with?[70]

This is teaching and instructing etiquette’s and respect. Sometimes an action of a common person and a pious friend of Allah is seemingly similar but is completely different in reality. An objecting person can learn some etiquette’s and respect if he recognizes that his wisdom is imperfect and deficient while the action of the pious is

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68 Al Asaba, vol. 1, p. 153.

69 Ibn e Sa’ad

70 Kanzul Ummal, vol. 7, p. 55.

perfect (and he could not understand it). Also have a glimpse on how much confidence did the youngers have in their elders and how much respect and love did they have for their elders?

Ta'oos bin Qaisan Rehmat Ullah Alaihi, a Muhaddith[71] from Yaman, narrates an eye witness account that Hazarat Umar Radhi Allahu Anhu was once reading Talbeeh[72] during a Hajj occasion and people were staying. Time for departure had come and Umar (R.A) was still reading Talbeeh continuously. Hazarat Abd'Ullah bin Abbas Radhi Allahu Anhuma was also standing nearby and knew that time for departure had come. A person standing nearby asked: "Hasn't the time for departure come?" Abd'Ullah bin Abbas replied: "I don't know."

Why did he show himself unknowing? Not because he did not know himself, but because he knew that his dialogue could interfere the special connection with Allah Ta'aala that Umar (R. A) had at that time. If Umar (R.A) was standing there, he must have stayed there for some definite reason and wisdom. He must have known the situation better and believers should have followed and respected him. From this point of view, Abd'Ullah bin Abbas (R. A) kept that person quite by showing himself unknowing. People on that occasion were greatly impressed by this behavior of great respect and regard displayed by Abd'Ullah bin Abbas Radhi Allahu Anhuma.[73]

Those were our ancestors who showed how to put moralities into practice and set invaluable examples. By virtue of their purposeful and truthful life, they were bestowed with the real success in this world and in the hereafter. They enlighten the candle of humanity and taught the practical lesson of moral values.

Nowadays, only preaching of moralities and moral values has been left with little practice. We don't have control over our wrath. We don't have any time left from faultfinding. We even don't tolerate any right thing if it is against our desire. There rarely passes a single day without backbiting. We not only have control over our Nafs, we haven't even thought about how huge this enemy is, present on our side. So how can we have a purposeful life and how can we achieve gratification from Allah Ta'aala? How can we mold our lives according to the nature and character of our ancestors if we even don't know how were they and who were they? Allah Ta'aala had sent them to this world as examples to be followed and their lives clearly guide to the right path. We fell down so lowly in our terms of our character that Dr. Iqbal[74] says:

Arms are weak and hearts are full of heresy. Followers of this Ummah are a cause of the Prophet (Sallallahu Alaihi Wasallam) disgrace (in the eyes of others) (because of not

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[71] This term is used for those scholars who are specialized in the knowledge of Hadeeth.

[72] Talbeeh are special sentences read during Hajj. These sentences mean " O my Allah I am present (in Your court of honor), I am present, there is no partner with You, I am present, Indeed the praise and bounties are for you, and the kingdom.

[73] Chosen Kanzul Ummal, vol. 5, p. 329.

[74] Kuliat e Iqbal, Bang e Dara, under topic Jawaab e Shikwa, p. 200.

truly following his Sunnah). Destroyers of idols have gone and makers of idols are left. (Hazarat) Ibrahim (Alaihis Salam) was the father and the sons are (behaving similar to) Aazar. (Similar to the example that) Wine drinkers are new, wine is new and wine jars are new; regard and honor of Ka'aba is new, idols are new and you are new too.

SOLUTION TO THE PROBLEM

The only solution to the problem is that firstly we should determine our purpose of life, i.e., what should we do and why. If we are convinced that our sole purpose of life is to please and gratify Allah Ta'aala, we should mold our lives according to the Shariah and put it into practice. We should try our best to make our beliefs, actions and morals according to the Shariah and to keep ourselves away from the humility of all kinds of sins. Though the concern about whichever is a minor or a major sin is basically right, we should not neglect the fact that a big fire is not always needed to burn a mansion. Sometimes a small spark is enough to cause a complete holocaust. We should surrender ourselves and our intellect to the Shariah and should behave according to the requirements of the Shariah. We should behave harshly if harshness is required in Shariah and softly if softness is required in Shariah. Our ancestors' day and night life had been molded according to the Sunnah and that was the most significant quality they possessed.

Their efforts, labor and exertion were for the sole cause of (Allah Ta'aala's) right path. Their enmity and hatred was only for the sake of righteousness. They were not caught into fire of anger without any purpose. Their rein (of intellect) was in full control of Shariah. They appeased the whole world and ....

We should firmly recognize that ourselves, our opinion, our wisdom and intellect, our deliberation and our approbation are nothing compared to the orders from Allah Ta'aala. These things are (as if) non-existent and their worth is not more than a wing of mosquito (compared to Allah Ta'aala's order). Gratification from Allah Ta'aala is the only real thing to achieve and all distresses and composes of life and death are faced for this sole purpose. We will only implement the superiority of Shariah over all kinds of deeds we commit from our body and soul. One of Ameerul Mu'mineen Syed Ahmad Shaheed's (Rehmat Ullahi Alaihi) faithful friend used to send him 360 new suites from Patna[75] to dress one each daily. Few days before his martyrdom, Hazarat Syed Sahib said: "O people! though I wear a new dress daily but if there is Allah Ta'aala's order to dress a rough and coarse (low quality) dress and to even stuck myself into a cow dung, I would do so since this a duty of a slave to remain happy and pleased in whatever Allah Ta'aala is pleased."

Shariah was achieved by the Sahaba (R.A) through the blessed company of the Holy Prophet Sallallahu Alaihi Wasallam. Ta'bay'een[76] then learned that Shariah through the company of Sahaba (R. A) while Taba Ta'bay'een[77] enlightened themselves with this

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75 Name of a place in Bihar province, India.
76 Ta'bay'een were those believers who found the company of the Sahaba.
77 Taba Tabay'een were those believers who found the company of Ta'bay'een.

Shariah through the company of Ta'bay'een. From that onwards, this chain of achieving the Shariah through the company of pious and knowledgeable people is still continuos. There comes amendment in beliefs, barakah in knowledge and spirituality in deeds through the company of these pious people. Therefore it is extremely important to stay in the company of Allah Ta'aala's pious and beloved servants, to acquire lessons of high moralities and to make an effort to mold lives according to the Shariah.

Wisdom is your shield and love is your sword. O my friend! Khilafah is your way of world-grasping.

Your Takbeer[78] *is like a fire to every thing (unworthy of worship) except Allah (that burns and destroys the value and love of worldly things in believers' hearts). If you are a (true) Muslim, then your deliberations and plans are (very near to) your destination.*

If you showed loyalty to (the Prophet) Muhammad (Sallallahu Alaihi Wasallam), We are yours (i.e., We are pleased with you). What is the worth of this world, even all heavenly creations would be yours (i.e., when Allah Ta'aala is pleased with His servant, every of His creation becomes his obedient).

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[78] Takbeer is the utterance of the Arabic sentence "Allahu Akbar" meaning "God is Great."